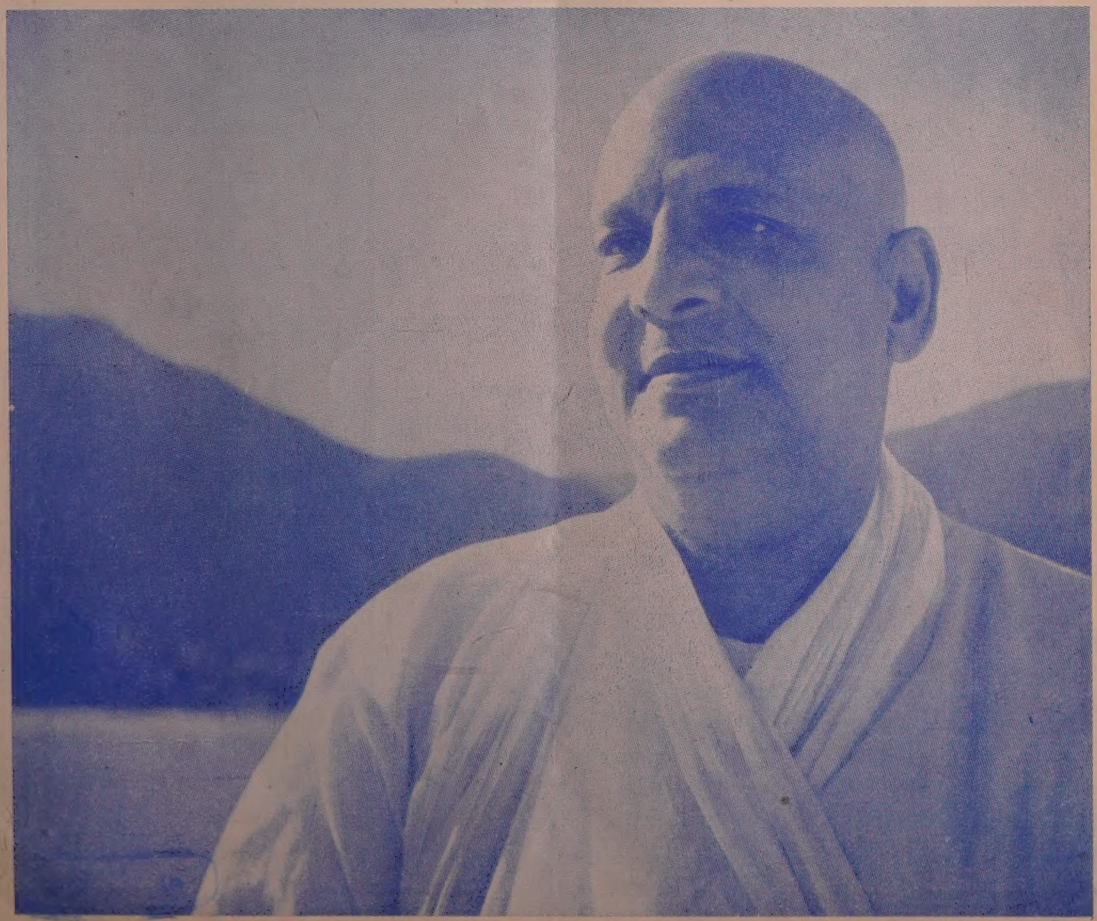
The Divine Life

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

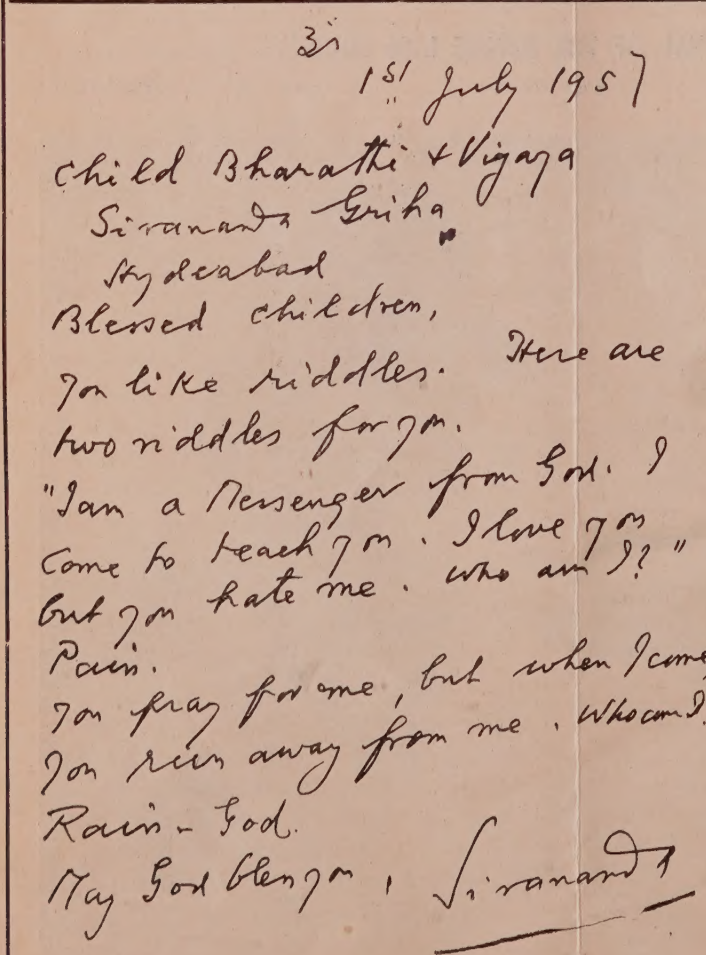
MONTHLY JOURNAL OF THE DIVINE LIFE SOCIETY

Volume XIX *July 1957* *Number. 7*



CONTENTS

			Pages
1.	The Glory of God	—From the Isavasyopanishad	147
2.	The Wheel of Divine Life	—Sri Swami Sivananda	148
3.	Yoga of Self-Surrender	—Sri Swami Sivananda	150
4.	Mysticism and Culture	—Prof. K. R. R. Sastri	151
5.	What is Yoga	—Sri Swami Krishnananda	153
6.	Vivekachudamani	—Sri Swami Narayanananda	160
7.	The Story of Grief	—Sri Swami Sivananda	162
8.	The Riddle of the Universe	—Sri P. K. Sundaram	163
9.	Teachings from Letters to Aspirants	—Sri Swami Sivananda	167
10.	Why Did I Accept Divine Life	—Sri Albreckt Lewald	168


Om
1st July 1957
Chi Ed Bharathi & Vijaya
Sivananda Griha
Hyderabad
Blessed children,
You like riddles. Here are
two riddles for you.
"I am a Messenger from God. I
come to teach you. I love you
but you hate me. Who am I?"
Pain.
You pray for me, but when I come,
You run away from me. Who am I?
Pain - God.
May God bless you. Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar)

[From July 16 to August 15, 1957]

July

16 Dakshinayana Begins
23 Ekadasi
24 Pradosha Puja
26/27 Amavasya ; All-Souls Day
31 Naga Panchami ; Poor-Feeding Day

August

1 Kalki Jayanti
2 Saint Tulasidas Jayanti
6 Ekadasi
7 Pradosha Puja
11 Purnima ; Upakarma ; Rakshabandhan

On Fridays Special Ganga and Lakshmi Pujas

Annual Subscription : Rs. 3.75 *Single Copy 35 N. P.*

THE DIVINE LIFE

Volume Nineteen | July, 1957 | Number Seven

All-World Religions Federation Series (Hinduism)

THE GLORY OF GOD

(From "Isavasyopanishad," translated by J. Mascaro)

Behold the universe in the glory of God: and all that lives and moves on earth. Leaving the transient, find joy in the eternal: set not your heart on another's possession.

The Spirit, without moving, is swifter than the mind; the senses cannot reach Him: He is ever beyond them. Standing still, He overtakes those who run. To the ocean of His being the spirit of life leads the streams of action.

He moves, and He moves not. He is far, and He is near. He is within all, and He is outside all.

Who sees all beings in his own Self, and his own Self in all beings, loses all fear.

When a sage sees this great unity and his Self has become all beings, what delusion and what sorrow can ever be near him?

The Spirit filled all with His radiance. He is incorporeal and invulnerable, pure and untouched by evil. He is the supreme seer and thinker, immanent and transcendent. He placed all things in the path of eternity.

Into deep darkness fall those who follow action. Into deeper darkness fall those who follow knowledge.

One is the outcome of knowledge, and another is the outcome of action. Thus have we heard from the ancient sages who explained this truth to us.

He who knows both knowledge and action, with action overcomes death, and with knowledge reaches immortality.

Into deep darkness fall those who follow the immanent. Into deeper darkness fall those who follow the transcendent.

One is the outcome of the transcendent, and another is the outcome of the immanent. Thus have we heard from the ancient sages who explained this truth to us.

He who knows both the transcendent and the immanent, with the immanent overcomes death, and with the transcendent reaches immortality.

The face of truth remains hidden behind a circle of gold. Unveil it, O god of light, that I who love the true may see!

O life-giving sun, offspring of the lord of creation, solitary seer of heaven, spread thy light and withdraw thy blinding splendour that I may behold thy radiant form: that Spirit far away within thee is my own inmost Spirit.

May life go to immortal life, and the body go to ashes. Om ! O my soul, remember past strivings, remember ! O my soul, remember past strivings, remember !

By the path of good lead us to final bliss, O fire divine, thou god who knowest all ways. Deliver us from wandering evil. Prayers and adoration we offer unto thee.

Guru Purnima Message

THE WHEEL OF DIVINE LIFE

(Sri Swami Sivananda)

Salutations to the Supreme Guru, the Immortal Spirit, the common unifying entity, present in all. Salutations to the torch-bearers of knowledge divine. Salutations to all seekers of truth who live the life divine. Adorations for all holy aspirations. Benedictions for the fruition of every noble endeavour.

The eternal mysteries of the human spirit the ever restless and dissatisfied emotional being of man, the inadequacies of the temporal existence, the failure of the intellect to solve the problems of life satisfactorily, the baffling gulf that separates great ideals from rude realities—all tend to turn one's mind towards God. Divine life is the process through which one progresses towards the realization God, and achieves the remedy of all the ills that life is heir to.

Guru is the guide who leads the aspirant on the way, and the aspirant is the pilgrim who toils on the ascent of divine life.

A progressive refinement of the mental and moral make-up of man is the primary objective of divine life. It begins with dedication to some fundamental principles such as truth, purity, and non-injury, the practice of which automatically entails the voluntary enforcement of self-discipline, and ensuing of the process of purification. The implementation of these three fundamental principles in the daily life of the individual, in an impeccable manner, itself constitutes the vital part of divine life.

Human nature has two sides, the negative and the positive, one trying to preponderate over the other. There are invariably the "Dr. Jekyll" and "Mr. Hyde" elements in every man. When the "Hyde" element dominates, one becomes a social derelict, bringing upon oneself and others all the evil consequences of the boundless passions and destructive sadism of the instinctive part of one's being. Yet, there are people who have in them a remarkable measure of the "Jekyll" element; which distinguishes them as great benefactors of society, and who are by far in a better position to be in peace with themselves and with others, too.

The positive ultimately overcomes the negative, though, in common experience, the negative forces hold an irrepressible sway over frequent phases in the lives of the most of the people. But not so with those who have made a beginning in walking the way of reason, of discretion, prudence, divine life. In them, the discriminative mind tries to rule over the instinctive part of their being. Viveka guides their actions, Vairagya sanctifies their motives, and Mumukshuttwa inspires their endeavours—each of the three deriving its strength and light from the spiritual part of their being.

To follow the path of truth, purity and non-injury is implicative of the highest form of self-discipline, amounting to neutralizing every negative propensity emanating from the lower nature. Truth necessarily indicates, apart from the chastity of speech, the right sense of values, the courage to implement into action what one knows to be true, though

it may not be entirely conducive, or may be even detrimental, to one's material good. Truth also means the strength of will to abide by all positive principles, a sense of justice, an unbiased mind, and recognition of the pervasiveness of its subtle essence in all life.

Purity is the touchstone of divine life which should have the power of transmuting all that is negative into the positive. The practice of purity covers the entire range of the culturing of emotions, and whatever is implied by self-restraint. It means the practice of the "Shat-sampat," namely, control of mind, and the senses, tranquillity, forbearance, faith and concentration. Purity is physical and mental, since both are inter-related. Purity of thought naturally leads to purity of action as well as the sublimation of the sex-urge. Purity of motive, of life in general, is preliminary to the practice of truth.

Non-injury is love, indicated counterwise. Here self-restraint (Yama) is again incumbent. The meaning of non-injury is complete only when it is implemented wholeheartedly— in thought, speech and action. The principles of love, compassion, mercy, fellowship and goodwill are all entwined in the term "non-injury." Unless these principles are fully practised, the virtue of non-injury remains artificial.

Whilst love is a direct expression for non-injury, its logical fruition is in service. That much-maligned term, "love," which is overly misapplied to sensual tomfoolery, selfish attachment, circumstantial sentimentality, emotiontal fixation, and superimposed self-pity, is, indeed, a rare plant that grows only in the garden of divine life and that has to be continuously tended and nurtured to make it enblossom in all its glory. Love and service are inseparable. So, too, with understanding of, and respect for, the feelings of others. One cannot be said to possess love for humanity and yet be selfish and callous to the suffering of others. Thus selfless service is divine love in action.

If you are able to cultivate and practise these three basic tenets of divine life, which, in reality, traverse the entire gamut of practical spirituality, then you are on the road to Self-realization, the ultimate goal of human aspiration. Even a rudimentary success in this path is greatly conducive to one's peace and happiness, the worthiness of existence, to the betterment of human nature, to the good of society and the world at large. A collective awareness of the great importance of divine life, with all its pragmatic values, can surely contribute, in a large measure, to the promotion of world peace, solidarity and fellowship.

Brahmavidya is, in other words, the knowledge of divine life, the central ideal of all spiritual aspirants. In this alone lies the salvation of mankind. May the blessings of the Divine Guru be upon all.

CONSTRUCTION OF KUTIR AT SIVANANDANAGAR

Away from the din of modern cities and yet not far removed from such amenties as are necessary for comfortable living, Sivanandanagar (near Rishikesh U. P.) offers adequate facilities for rest-giving holidays as well as for settling down after retirement. Here, in sylvan solitude, spiritually soothing atmosphere, on the bank of the holy Ganga, many devotees spend their holidays in the saintly company of Sri Swami Sivanandaji Maharaj. For this purpose they have constructed small residential quarters of their own. Anyone is welcome to do so. The ground space is provided free of cost. Construction charges for a single room come to about Rs. 2,000. For details please write to :

Secretary, Divine Life Society, P. O. Sivanandanagar, Rishikesh, U. P.

YOGA OF SELF-SURRENDER

(Sri Swami Sivananda)

Give up egoism and throw your whole burden of anxieties on the Lord. Do total self-surrender unto Him. You will attain His Grace. He will take care of you completely, in all ways.

In difficulties and troubles God will give you strength and inner peace to bear them. This is His Grace.

Constant remembrance of the Lord, and recitation of His Name, will fill your heart with Sattwa or purity and immense strength and peace to face the most trying conditions of life with perfect calmness and serenity.

Have absolute trust in God. Do total surrender unto His Will. Place yourself in His loving care. Do this with your whole heart and mind, with unquestioned confidence and faith. Worry not about your future, about money, about health. He will take care of you. You will have all that you need, immense strength and wonderful health.

Repeat this formula very often with intense faith : "The Lord is my strength, my support and stay." You will derive strength, power and peace.

After surrendering yourself to the Lord, do not grumble if you get difficulties and troubles. This goes against self-surrender.

God knows what is best for you. He does what is best suited to your ultimate good. His ways are mysterious. Know His divine ways and become wise.

Egoism and desires are obstacles to self-surrender. Slay these two enemies of self-surrender ruthlessly.

You may accuse Him now and say "He is not just. He is cruel. He has no eyes. Vicious persons are thriving well in this world. I am virtuous and yet I suffer. There is no God." Later on you will realise that God had done the best thing for you.

Do not pray to the Lord for the removal of sufferings. Pray to Him for granting you power of endurance and patience to bear every calamity.

A devotee remains unaffected by adversities, trials and tribulations. He knows and feels that these are all Karmic purgations and are the real messengers of God ; he welcomes them calmly.

A devotee alone gets many troubles and adversities, because this is his last birth, many Karmas have to be worked out and he must unite with the Lord in this very birth.

God gives immense patience and strength to His devotee to bear the troubles and afflictions. The devotee is ever calm and cheerful. He is not in the least affected by them, as his mind always dwells in the contemplation of the Lord. He has no body-consciousness.

Murmur not. Grumble not. Even a leaf cannot move without the will of God. What is destined to take place as willed by God, happens. Face every difficulty and meet the battle of life with a smile patiently and heroically. Become a brave soldier. Become an Adhyatmic hero.

Troubles and difficulties come to you to intensify your faith, to strengthen your will and power of endurance and turn your mind more and more towards God.

Pain is a great eye-opener. It is your silent teacher. It is the only best thing in this world. It will make you wise and to remember God. Kunti prayed : "O Lord Krishna, give me pain always so that I may ever remember you."

The more troubles and adversities you get, the stronger and firmer will become your faith in God. The worst troubles and adversities that come to you have the greatest purpose and meaning in them. They will mould you into a divine being. Welcome

them and say : "I am Thine, all is Thine, Thy will be done, my Lord."

Approach the Lord with "Sarva-Bhava," with all your heart, mind and soul, with your whole being. Do not keep any reservation. Do not keep any desire for any secret gratification. The mind, intellect and ego should all agree to do the surrender wholly. You will be supremely blessed. You will obtain His full grace.

Prahlada, Mira and Saku Bai were tortured terribly in various ways. But Lord gave them strength and peace. They did not feel the torture even a bit. He gave them *darshan* and blessed them.

Lord's Grace is in proportion to the degree of self-surrender. The more the surrender, the more is His Grace.

MYSTICISM AND CULTURE

(Prof. K.R.R. Sastri)

[Principal, Law College, Jaipur]

Mysticism has no genealogy. It is a state of thinking and feeling which minds of certain temperament are liable to at any time or place, occident or orient. All mystics constitute the musical band of God, and each contributes his note in such a way that the whole becomes a harmony and a symphony wonderful.

In short, there is nothing mysterious about mysticism. A mystic is one who knows the Divine by his inner light. The infinite and eternal is no more an article of faith but an experience. This knowledge and integrated experience can be juxtaposed to culture, reason, science, and philosophy. It has to be projected in three-dimensional space. Mysticism gets its expression in poetry, sculpture, painting, architecture, and culture.

Limiting one's jurisdiction to the impact between mysticism and culture, the difficulty has to be faced. One cannot run away from himself. What is culture ? Is it in garments, or in words, or in deeds alone, or in all these combined ? Does it not arise from within ? Have we not got it from our parents ? Is it not developed before the teens ? How then dare define it ?

Let us dive deeper. An educated person is not necessarily cultured. Personal cleanliness can go with social un-awareness. Nor is an unsophisticated Indian villager uncultured.

A Hindu may pride in his spirituality. A Christian thriving in endless round of activity may forget the Christ in him. A Muslim preaching brotherhood may not extend the terrain of such a noble attitude. A Buddhist and Jain trying to excel in mercy may make it a fetish.

A cultured soul is felt when met. In that person is found sweetness and truth. Have the mystics of the Upanishads, Tamil saints and Siddhas, Jewish ones, Greeks and Christians, Sufis, Maharashtrians, Canarese and those of elsewhere been properly understood ? Are they all emotionally unbalanced victims of neurotic disorders ? Did the Lord choose only cracked vessels into which to pour His good wine ?

They have a two-fold interest to us :—

(i) On the evidence of the known facts their lives are remarkable of exemplary character and deep culture.

(ii) Their unique spiritual experiences are offered to us as "objective truth."

Such records as are available of these mystics transcend or encounter established natural laws as known to us. Is there not a condition of sanctity distinguishing the select from the rest of mankind ? A mystic state is achievable wherein the mystic has complete absorption into God.

Whether one reads of the lives of Nammal-

var, the Vaishnava mystic of South India, of the first Shankaracharya, of the life of Manickavasakar, the Pandyan minister, of Andal of the South, and of Mirabai of Rajasthan, or Pattinathar, a multi-millionaire turned mystic in the fifteenth century, their experiences, as they have reached us, have to be termed certainly as superhuman. Secondly, can we say that the dirty water of a stagnant pool is the same as that sparkling stream in Rishikesh or Verinag in lovely Kashmir? As Swami Ramakrishna Paramhamsa states, after running through experiences as a Hindu, Christian, Muslim and even as a woman, there is a difference between dedicated food and rejected stuff. Till the other day have not millions got solace in the immediate presence of Maharishi Ramana with his eyes looking into Infinity. Do you not feel a serenity and bliss as in the presence of mother Anandamayi?

When a dry intellectual friend was taken to an evolved mystic by his class-mate, he burst out "I did not have even a headache." This is also true. How can I hear New York or Moscow unless I tune to the correct wave-lengths? And so also, for at-one-moment with infinity.

Sugar when written on the parchment is not sweet, but when tasted is it sweet. Mystical experience consists in the penetration of consciousness, of awareness, into the region of super-consciousness of cosmic awareness, and brings with it a sense of expansion of being and an enhanced understanding, so extraordinary that no words can truly describe it of such a state.

What does happen to that rare individual? "Iron, when it becomes red-hot, seems to be turned into pure fire, but remains no less iron than before." So when rational substances pass into God they do not lose their identity but pursue it in a higher state of being. This is a state prior to Nirvana. So I have been trying to get a meeting-point between mysticism and culture. Consciousness inert in minerals, is manifested in degrees in plants; it is exhibited well in animals; human being alone has *self-consciousness. Consciousness is the very essence of the soul.* Omniscience is a fruit in the garden of *super-consciousness.* The potential then becomes the actual.

Para-psychology and the psychology of the super-conscious will present the mystics in a new light. Being a reasonable outcome of many lives of trial and error in spiritual development, the psychology of mysticism is as explicable as it is the direct immediate first-hand apprehension of God.

Intellect can remove obstacles, but it is emotion that gives the urge to the seeker to move forward. Every symbol is a projection of the adept for the adults. Every point in the demand curve of Marshall's graphical representation is not exactly as it occurs among us.

Culture comes in here. How to educate the ego? The mystic educates the ego to transfer its interest, of self-activity into an organ of revelation of the infinite being. The mystic's life is one of affection for the Universe. It flows out of what Sankara calls *introversion* (अपरोक्षानुभूति).

And what is the centre of the religiousness so far as spiritual culture is concerned? Let the greatest scientist of the age, Einstein, answer. "The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He, to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead." To know that what is unpenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms, this knowledge, this feeling is at the centre of true religiousness. As

Niels Bohr put it: "We are both spectators and actors in the great drama of existence."

What have been the impacts of mysticism on cultural patterns of different ages? Do the birds leave behind their tracks in the air? Do fish leave behind a trail in water? Have these mystics of all ages left behind foot-prints in the sands of time?

In a sense *'yes'* in another *'no'*. One mystic immersed in ecstatic devotion leaves behind those love-laden lyrics. We venerate them, repeat them, and get sublimated in the process. Such in India have been the poems of Valmiki, the Ramayana of Kambar, the *Rama Charit Manas* of Tulsidasji, and the numerous songs of Saint Thyagaraja.

The mainsprings of spiritual expression of the age have been the lasting impressions of the lives of these mystics. All religious ceremonies are based on symbols, the projections left behind by these adepts. The late Jina Raja Dasa had rightly stressed on ceremonial mysticism, too.

Annie Besant, herself a fruition to mellow mysticism through rebellion, trial, tribulation and achievement, was a shining example of mysticism turned to activism just as Ignatius Loyala. Thus the immortal lives of these mystics have revolutionised the cultural patterns of India, China, Egypt, Greece and Rome through a timely reminder that *man is spirit encased in body.*

And how to cultivate this wonderful plant? With truth as plough, singular yearning as seed, removing the weeds of untruth, with patience to water it, self-knowledge to perceive it, and self-control to fence it. In such a stand will grow the plant, *self-realisation.**

WHAT IS YOGA?

[A WRITE-UP ON THE YOGA-VEDANTA FOREST UNIVERSITY]

(Sri Swami Krishnananda)

The Yoga-Vedanta Forest University (Sivanandanagar, Rishikesh) is a field for the training of spiritual seekers in the practice of Yoga and Vedanta. The studentship in this University does not consist merely in the study of any book or books or listening to lectures or discourses, but it is of a more practical nature. No doubt, listening to discourses or reading of books is a prelude to practice, but this University lays emphasis more on the moulding of one's personality under a spiritual teacher. Reading is an aid to the practice of Yoga and Vedanta. By Yoga and Vedanta we do not mean theoretical pursuits in a speculative field, but it is the application of a higher knowledge in our day to day life. We are likely to imagine that this University teaches two subjects, Yoga and Vedanta; but we will not be absolutely correct in holding that view, because they are not just two subjects separated from each other, and which alone this University is said to be intending to teach.

Yoga taken in its general sense is the art of contacting Reality, and Vedanta is also the same in its practical field, and if we take the philosophical side of the practice of Yoga, it is in unison with Vedanta. Nor are we correct if we say that Vedanta is the theoretical side, and Yoga is the practical side. For Vedanta is not a mere theory. It is as much practice as any other Yoga. It is a different method of approach, but not truncated from others. If we understand by Yoga the technique or science of attuning ourselves to the Infinite, the distinction between Yoga and Vedanta is

*Courtesy, All-India Radio.

lost. Yoga becomes Vedanta and Vedanta becomes Yoga.

There is a beautiful verse in the *Yoga Vasishta*, making reference to Yoga and Vedanta. Sage Vasishta says :

द्वौ क्रमौचित्तनाशस्य योगो ज्ञानं च राघव ।
योगो वृत्तिनिरोधोहि ज्ञानं सम्यगवेक्षणम् ॥

The meaning is : O, Rama, there are two ways of conquering the mind and realising the Infinite. What are the two ways ? Yoga and Jnana, in other words, Vedanta. And he defines Yoga as Vritti-Nirodha, inhibition of the functions of the mind, and Jnana as Samyag-Avekshana, correct perception, i.e., equal vision, the perception of the common spirit in all objects of the universe. A tentative distinction between Yoga and Jnana is made here. Yoga is defined more as a negative method and Jnana as a positive method. Jnana is the affirmation of Reality, whereas Yoga is the withdrawal of objective consciousness. The result may be the same, but the methods are different.

TECHNIQUE OF HIGHER LIFE

What does the Yoga-Vedanta Forest University teach ? The Forest University is not biassed towards any particular technique of Yoga. It teaches that Yoga which its founder-president, Swami Sivananda, practises and teaches to humanity. In one way we can say that the Yoga-Vedanta Forest University is the reflection of Swami Sivanandaji himself. What he is, that the University is. What he expects humanity to do, that the University is intended to teach. He expects every human being to be conscious of the higher life and that art this University is aiming to teach to all people in the world. That art, that secret technique of being aware of the higher life, is Yoga, and that is what this University teaches. It is not just Hatha Yoga, it is not just Laya Yoga, Mantra Yoga, Karma Yoga, Raja Yoga or any particular Yoga that this University teaches. Here are all Yogas put together. Truly speaking, there is only one Yoga and all other names are just appellations of the ramifications of the one supreme Yoga, that integral method by which we tread that path to the Infinite. That is the Yoga which is taught in various ways in the University here.

But why is it that we teach various types of Yoga ? Why are various names given to that one Yoga and why do we seem to be practising it in various ways ? That is because of the differences in the temperaments and in the aptitudes of human beings. The human being is a composite entity. He is not one indivisible whole. He is made up of several faculties or powers, and Yoga is just the correct objective application of the internal faculties. When any particular faculty is made use of, Yoga goes by a particular name. Man is constituted of various powers. The intellect is there, the will is there, the emotion is there, and there is the vital energy driving him to activity. There are persons who are predominantly rational or logical-minded, and some are more inclined to use their will-power than the understanding or the rational power, and there are others in whom the emotional faculty, the faculty of feeling and imagination is predominant. There are still others who are of an active temperament, who have to work and who will express themselves through activity alone. Now all these men, according to Swami Sivanandaji, have to become Yogis, because the practice of Yoga is the main duty of a human being. Whatever be the vocation of a person, he has to turn his activity into the practice of Yoga. There lies the greatness of the human being.

MODES OF YOGA

When the intellectual powers are made use of exclusively in the practice of Yoga, we generally call it Jnana Yoga, because analysis, understanding, knowledge, are the defining

characteristics of this Yoga. When with the force of will, determination and decision, the individual fixes his attention on the concept of God, he is called a Raja Yogi. When he begins to love God through emotion, devotion, feeling, he is a Bhakti Yogi. When he puts this knowledge into practical action, he becomes a Karma Yogi. Karma Yoga is not an exclusive Yoga. It is an external expression of the internal knowledge which one attains through the practice of the other Yogas. The meaning is that Karma Yoga is not in any way cut off from Bhakti Yoga, Raja Yoga or Jnana Yoga. Thus this University teaches this complete, full, integral Yoga, which suits every type of individual in this universe. It does not unsettle the beliefs of people. It does not teach a person what he is incapable of understanding or practising. It remembers the dictum of the Gita *na buddhi-bhedam janayet* "never unsettle the minds of people." And our Gurudev is an expert in this technique of moving with the universe. He takes any particular individual, to the consciousness of the higher life, through that level of consciousness or degree of existence in which he is placed.

Every human being is conscious of this physical universe, this physical body, and he has got a particular philosophy of life. In fact, everybody is a kind of philosopher, that means he has got a conception of life on which he bases his actions, and through that conception of life we have to lead him higher up. That is the greatness of a Guru. The Guru, if he is an able person does not at once overshadow the feeling or understanding of an individual, and take him to a different path altogether, but, on the other hand, he knows that all paths lead to the Infinite, that every individual in this universe is a part of the Infinite, and, therefore it is possible for any one to proceed from any place to the Infinite. One may be in any place, in any condition or under any circumstance, and yet it will be possible for him to rise from that condition to the Infinite. The spiritual teacher, therefore, should be a very able person. He should be a Srotriya and a Brahmanishtha, as the Upanishad has put it. Only a person who knows the inner reality of things can teach Yoga and Vedanta to people, for it is not one and the same type of instruction that we have to give to all people. Though we give out the same truth, we give it in different garbs, and in different ways do we give it to different types of persons.

BUDDHI YOGA

This teaching is exemplified in the life of our Gurudev here. If one closely observes his life, one will know what this University is teaching. It is the life-transforming knowledge that is expected to be given through this University. This University does not consist of merely buildings and books. It is not a Uuiversity in the ordinary sense of the term. But it is a field for the training of the entire personality of man in every walk of life. Yoga is not to be confined to a particular time of the day. For example, one would practise meditation only in the early morning, and at other times would be doing something else. This is not the Yoga this University teaches. Yoga should be practised at all times. How is it possible for a man to practise Yoga always? One may feel that if one practises Yoga always, one will not be able to carry on the other duties in the world. Therein lies the mistake. One may act in this world like all other persons, systematically, without reluctance. There is no objection to this. But how is it to be converted into Yoga? The secret of it is given in the Bhagavad-Gita. Sri Krishna who synthesised all Yogas in the Bhagavad-Gita says that activity becomes Yoga when it is based on what he terms 'Buddhi-Yoga.'

Buddhi-Yoga is another term for the continuous consciousness of the identification

of the individual with the Cosmic Intelligence, which we call, technically, Mahat. When this consciousness rises in us, then, when we are acting in this world, our activity becomes Yoga. How is it? When we work, we feel that we are parts of the Supreme, and our activities are just the expressions of the Supreme Being Itself. Our activities become worship to the Supreme Being. What is the purpose of activity in this world? This the Yogi analyses, and finds that all activity is ultimately directed to the realisation of unending happiness, supreme bliss. When one carefully analyses one's activities, thoughts, feelings, emotions, desires, etc., one will find that all of these are directed to the realisation of infinite happiness, and infinite happiness is possible of attainment only when the source of that happiness is known. Whether a person is a Karma Yogi, a Bhakti Yogi, or any other type of Yogi, he must have a consciousness of this source first. There should be an understanding of the aim of human life, the purpose of existence here, and the meaning of action in life.

PURNA YOGA

Our activities are directed to a particular end. Every act has got a particular meaning. Every action proceeds from a particular source, in a particular manner. But what are all these? These have to be analysed and understood first. One will find that ultimately the actor, action and the object towards which the action is directed are parts of one cosmic force, which has been expressed beautifully in one verse of the Bhagavad-Gita :

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

We offer everything to the Absolute. The offering is not merely of material things cast into fire. The offering is really of every action. We have to do everything as sacrifice. The word 'sacrifice' implies self-abnegation, dedication of one's individual personality. That is called Jnana-Yajna. It means the destruction of the ego through supreme knowledge. *Brahmarpanam :* dedication is Brahman. *Brahmahavih :* the material that is offered is Brahman. *Brahmagnau* : it is offered in the fire of Brahman, in the Cosmic Knowledge of Brahman. Who is the offerer? *Brahmana hutam :* the Brahman Himself is the offerer. *Brahmaiva tena gantavyam :* such a person is to attain Brahman alone. Why? Because he has offered all his actions to the Supreme Being—*Brahma-Karma-samadhi.*

This verse of the Bhagavad-Gita gives a description of the Yogi who practises the Purna Yoga, which includes all Yogas. In his life we find Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga and all other Yogas blended together. Sri Krishna Himself exemplifies in His being all the Yogas. We can say that the life of Sri Krishna is the best commentary on the Bhagavad-Gita. How the Yogi of the Bhagavad-Gita should live is illustrated in the life of Sri Krishna Himself. He lived in the world as a great actor, a Mahakarta, a great enjoyer, a Mahabhokta, and at the same time as a great renouncer, a Mahatyagi, because He was conscious of his higher nature. Every aspirant, though he is not in that highest state, should direct his attention to the gradual realisation of the ideal set up by that state. The means should not in any way be completely cut off from the nature of the end ; the nature of the means is determined by the nature of the end. For example, if I want to go to Rishikesh, I have to proceed along a particular path. I cannot go in the opposite direction. So, if our aim is the Absolute, Brahman, then we have to choose a particular path.

YOGIC VISION

Though all paths lead to the Absolute, there is a method with which we have to

tread that path. The Absolute is not an object; this is what is to be remembered. All our activities are generally externalised in space and time. What the Yoga-Sastras teach is that we have to change our activity into Yoga by feeling that our actions are not mere objective movements, but infinite processes. Those who are students of Western philosophy and have studied the philosophy of Whitehead, would understand this point well. Whitehead was a great thinker who expressed in a very logical and scientific form what the ancient sages, the Upanishads and Bhagavad-Gita, have said long ago. His theory leads to the conclusion that the fundamental error in life consists in a *kind* of consciousness, and this erroneous consciousness is the cause of one's bondage. It is not what one does that causes bondage, but what one feels when one does. Why is there an erroneous feeling? Because, one feels instinctively that he is an individual in space and time. The erroneous consciousness is that we are objective beings, that our actions are objective expressions, projected in space and time. Though we are transcendent in nature, essentially, these are the feelings that are implicated in our appearances here.

Then what is the aspirant to do? What is the Yogi expected to do? Alongside his daily routine of actions, he has to change his consciousness of action. Suppose he is working in an office. Even before practising Yoga he was working in an office, and even after knowing this technique he is working in the office, but the change that has taken place in his attitude is this: Previously he felt that the service that he did in the office was directed to an objective end, in other words, a selfish end, which has a transient nature. After the technique of Yoga is learnt and practised, he finds that he is just a speck in the Infinite, and whatever actions he does are just like whirls in the Cosmos, turning upon themselves, coming back again to the original point. Every individual in this universe reacts upon every other individual. Every thought and every action is a mirror through which is reflected the cosmic situation. This is very beautifully explained by Whitehead. He means that by knowing one individual correctly, one can know the whole cosmos. This is what the *Yoga Vasishtha* also has said.

INTEGRALITY OF CREATION

The individual at a particular moment reflects the cosmic condition. We are inextricably connected with every particle of this universe. When something happens to me, it will be felt throughout the universe. Why is it so? Because the universe is an organic whole. If my toe is pricked, the pain is felt by the whole body. Like that the whole universe will react upon the individual that acts wrongly and will favourably influence him who acts rightly. We should not make the mistake of thinking that we can act privately, silently, in an unknown manner, in a corner of this universe. Such a thing is impossible according to Whitehead. Everything is universal. If one has done a good act, the whole universe will feel the joy of it, and if it is a bad act, it will be painfully felt by the whole universe. This was declared in the *Yoga Vasishta* long before Whitehead was born. This point is to be remembered by the practitioner of Yoga, whether he is a Bhakta, Raja Yogi or Jnana Yogi.

No action is to be done which is directly or indirectly detrimental to the consciousness of the unity of the individual with Brahman. Such an action which denies the existence of the Absolute is wrong action, and that which affirms it is righteous action. Desire, anger, greed, which are called in the Bhagavad-Gita as gates to hell, are processes by which the individual personality is asserted and consequently the Infinite is negatived. As a result of the affirmation of the individual forces in the

personality, one gets bound to the earth. So every aspirant who practises any kind of Yoga has first to root out the impulses of desire, anger, greed, and he has to be perfectly righteous. Ethical and moral perfection is absolutely necessary, for it is the foundation of Yoga. What are called Yama and Niyama are the basis of all Yogas. They may be called by different names in different Yogas, but practically they mean the same thing.

PRACTICAL EXPRESSION OF YOGA

A person has to become virtuous. And what is virtue ? Virtue is the nature of that action, feeling or thought which affirms directly or indirectly the Supreme Infinite ; on the basis of this we have to practise Yoga. This is the Yoga which this Forest University is teaching. It does not ask one to be any conspicuous human being. One will have to think and feel differently, without being attached to the things of this world. Anasakti (detachment) is the watch-word, the motto of all Yogas. Non-attachment is the fundamental teaching of the Bhagavad Gita. It is the negation of the feeling that the external world in its physical character is real and is separated from the knowing subject. Attachment is indicative of the feeling that objective possession brings happiness, but this idea has to be removed from the mind. Happiness is not in the objects. Happiness is in the *consciousness* of having possessed the objects. It is not in the objects as such. If it is in the consciousness, we have to find out what consciousness is. When that is known, we have known the source of true happiness. Metaphysically speaking, consciousness implies infinity and immortality. When this consciousness is discovered and analysed, we shall at the same time be discovering what is immortal and infinite. And if the Infinite is the source of happiness, it has to be realised.

It is not enough if we simply say that the Infinite is bliss or try to obtain it in an objective way ; we will fail in that direction. Even if the Infinite may be the object of our quest, the moment we objectify it, it becomes the world. The world is the spirit manifested in space and time. When we look at the Absolute through the senses, it appears as the universe. We are now visualising God through our senses. The scriptures say that we should behold God through intuition. When the faculty of intuition is made use of we know God not as the external universe, but as identical with our own consciousness. Here we get the supreme bliss, because we have identified ourselves with the Infinite. The Infinite is consciousness, and we are also consciousness. The drop must merge in the ocean, the river must enter the sea. Then we realise the significance of the Upanishadic utterance *Yo vai Bhuma tat sukham*, "the Infinite is bliss." No other thing in this world can give us bliss.

ROLE OF SPIRITUAL TEACHER

The Yoga-Vedanta Forest University teaches this Yoga of the Absolute in various ways. Even in a particular Yoga, for instance, Karma Yoga, there are various methods of practice. This University teaches Yoga through various new techniques, Yoga as suited to different temperaments of aspirants. Even all Karma Yogis are not of the same temperament. So we have to teach Karma Yoga also in different ways. Similar is the case with all the other Yogas, Bhakti Yoga, Jnana Yoga, etc. So the teacher should be an expert, one who is established in the consciousness of the Absolute. Such a person alone can teach Yoga, truly speaking. It cannot be taught by lectures. Because Yoga is not a thing to be merely heard, It is to be assimilated and put into practice in our daily life. It is difficult like walking on a razor's edge. We are so much attached to this objective consciousness that it is extremely hard to extricate ourselves from it. Only he who has tried to free himself from the clutches of this objective

consciousness will know how difficult it is. It is possible only through the grace of the spiritual teacher.

The spiritual teacher is not an ordinary man. He has got inner force. He transforms people not merely by precepts, but by an inner power that is invisible. We call it 'Sakti-pata.' He sends spiritual force to the disciple and transforms him, in addition to the precepts that he gives in words. Though the disciple may not feel it, he is being inwardly transformed by the Guru's grace, and in the higher stages, the disciple will actually feel it. God Himself works through the Guru and Guru is the channel for the flow of the grace of God. Therefore, in order to practise Yoga, it is absolutely necessary that we should sit at the feet of the Guru. It is just vanity to feel that merely by reading books one may practise Yoga. Without the help of the Guru, we shall not be able to practise Yoga, because we will be facing too many difficulties in the way. The aspirant has to remember that at a certain stage he will not be able to know whether he is tempted, opposed, held up or misled on the way. Sometimes the aspirant will be stagnant. Then it is the Guru who has to come and say, "Look here, child, you are stagnating; this is an obstacle." Sometimes temptations will come. They will come in such a way that the disciple himself will not know that they are temptations. The Guru will have to tell the disciple that they are temptations. Sometimes the aspirant may be moving in a wrong path. The Guru has to point out that he is following a wrong path and ask him to follow the right path. That is why a Guru is necessary.

CENTRAL IDEAL

This Universty, therefore, teaches the practice of Yoga, not merely the understanding of Yoga, in all its aspects, not merely in any particular aspect of it, under the guidance of Gurudev Sivananda. We are to be integral beings, and we have to train all the sides of our personality. If we train only one aspect, the other aspects will revolt. There should not be rebellion of the forces which have not been paid attention to. Therefore, our Gurudev teaches the Yoga which is the integral transformation of the personality of the individual for Eternal Life and this process of transformation by Yoga has to be undergone every minute of our life, not merely at 4 O'Clock in the morning. Yoga is to be practised always. Though one may sit at 4 O' Clock in the morning exclusively for meditation, one must remember that the act of meditation should be there continuously in all actions. Meditation should not be completely cut off from daily activity. Nor can we be completely meditating throughout the day. Everybody must act, and will act. But one has to act in such a way that one will not be bound by the desire for the fruits of actions. This is the special feature of Karma Yoga. It is extremely difficult to practise this Yoga, because one has to be very vigilant, while acting in the world. *Yogo hi prabhavapyayau*, "Yoga comes and goes." It does not last long, and, therefore, with supreme vigilance, extreme carefulness, one has to practise Yoga. Every moment of our life, we have to be Yogis. This is what the Upanishads and the Bhagavad Gita teach. This is what the Yoga-Vedanta Forest University teaches. Every moment of our life we have to remember God and transform every bit of our activity into Yoga. This is the central curriculum of the Forest University here and this is well exemplified in the daily life of our Gurudev. We have to learn it from him directly, more than through verbal teachings. Though we learn this Yoga through his writings, his spoken words, there is more than all these, his own example. He who knows what he is in truth, who knows what the implied meanings of his behaviours and actions are,

knows, I feel, the true nature of Yoga. May we all be blessed with the strength to understand the nature of true Yoga and the fortune to sit at the feet of the Guru to practise this Yoga for the Realisation of the Supreme Being. This is my prayer.

VIVEKACHUDAMANI

(Commentary by Sri Swami Narayanananda)

समाहिता ये प्रविलाप्य बाह्यं
श्रोत्रादि चेतः स्वमहं चिदात्मनि ।
त एव मुक्ता भवपाशबन्धै
र्नान्ये तु पारोक्ष्यकथाभिधायिनः ॥३५६॥

356. Those who, by merging the external universe and controlling the mind, the hearing and other organs, engage themselves in meditation on the Supreme, only are freed from all bonds of Samsara, and not others who merely talk and indulge in intellectual pursuits.

Notes : समाहिताः = one-pointed ; ये = those ; प्रविलाप्य = merging ; बाह्यम् = external universe ; श्रोत्रादि = hearing etc. ; चेतः = mind ; स्वमहम् = oneself ; चिदात्मनि = in the Supreme self ; ते = those ; एव = alone ; मुक्ताः = are free ; भवपाश बन्धैः = by the shackles of samsara ; न = not ; अन्ये = others ; तु = indeed ; पारोक्ष्यकथाभिधायिनः = those who indulge in mere talk of the Supreme.

Commentary : In this verse great stress is laid on actual practice of the methods of controlling the mind. Side by side we have strong condemnation of mere intellectual pursuits as some are prone to think that the Self is realized by mere discussions and arguments. It is certainly not a matter for mere discussions.

The words *Samahita* and *Pravilapya* indicate that the mind and the senses should be so controlled that there remains not even the slightest scope of their being engaged in other pursuits. The consciousness of the external universe has to be merged in the Supreme by the practice of one-pointed concentration.

उपाधिभेदात्स्वयमेव भिद्यते
चोपाध्यपोहे स्वयमेव केवलः ।
तस्मादुपाधेर्विलयाय विद्वान्
वसेत्सदाऽकल्प समाधिनिष्ठया ॥३५७॥

357. On account of the diverse limiting 'adjuncts' one imagines oneself to be full of diversity, but when they are done away with, one becomes one's own Self that is immutable. Therefore, for the sake of doing away with the 'adjuncts', the learned one should always live in the Samadhi state, where he is free from all thoughts.

Notes : उपाधिभेदात् = by difference in limiting adjunct ; स्वयमेव = by itself ; भिद्यते = consisting of diversity ; च = and ; उपाधि = limiting adjunct ; अपोहे = in disappearance ; स्वयम् = by itself ; एव = alone ; केवलः = independent ; तस्मात् = so ; उपाधेः = of adjunct ; विलयाय = for dissolution ; विद्वान् = the learned ; वसेत् = live ; सदा = ever ; अकल्प समाधिनिष्ठया = by steadiness in distractionless Samadhi.

Commentary : The necessity for remaining in the state of Samadhi is stressed here. Samadhi is the state where there are no thoughts or Sankalpas. Sankalpas are seeds of actions. When the immutable Self is realised there is no desire left. Samadhi is the key to open the realms of illimitable bliss. So an aspirant should earnestly strive to attain the bliss of Samadhi.

सति सक्तो नरो याति सद्भावं ह्येकनिष्ठया ।
कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कल्पते ॥३५८॥

358. By onepointedness of devotion and by intense attachment to the real, man attains the Real, just as the insect on account of intense thought of the beetle becomes transformed to a beetle.

Notes : सति = in the real ; सक्तः = attached ;

नरः=man ; याति=attains : सद्भावम्=the state of of reality ; हि=indeed ; एकनिष्ठया=by one-pointedness ; कीटकः=a kind of insect ; भ्रमरम्=beetle ; ध्यायन्=meditating on ; भ्रमरत्वाय=transforms into a beetle ; कल्पते=attains to.

Commentary : Kitaka, a small insect, by intense thought of the beetle becomes transformed into a beetle. The allegory is that the Bhramara comes and gives a sting to the insect. In fright the Kita ever thinks of the Bhramara and in course of time itself becomes the Bhramara. When this is the case with ordinary creation, how much more should it be true of the intelligent man who has much greater power of concentration, meditation, etc., to realize his goal.

क्रियान्तरासक्तिमपास्य कीटको
ध्यायन्नलित्वं ह्यलिभावमृच्छति ।
तथैव योगी परमात्मतत्त्वं
ध्यात्वा समायाति तदेकनिष्ठया ॥३५९॥

359. Renouncing all attachments to other actions, just as the insect thinks one-pointedly of the beetle and itself becomes the beetle, even so the Yogi attains the state of Supreme Paramatma by meditating on Him with one-pointedness.

Notes : क्रियान्तरासक्तिम्=attachment to other works ; अपास्य=giving up ; कीटकः=the worm ; ध्यायन्=thinking of ; अलित्वम्=state of black bee ; हि=indeed ; अलिभावम्=black bee-hood ; ऋच्छति=attains ; तथा=so ; एव=too ; योगी=the yogi ; परमात्मतत्त्वम्=the state of Supreme Brahman ; ध्यात्वा=meditating ; समायाति=attains ; तत्=that ; एकनिष्ठया=by one-pointedness.

Commentary : Here the usage of the word *Yogi* is significant. The act of uniting the Jiva with Paramatma is the purpose of Yoga. Yoga has a wide implication, and all who practise Yoga are yogis. He may be a Karma Yogi, or a Bhakta, or a Raja Yogi, or a Jnani, but he is a Yogi all the same because the purpose is the same in all systems, viz., uniting the Jiva with Paramatma. Destroying the state of ignorance, and attaining the knowledge of the Supreme is the gist of all Yogas. Only the method differs. The goal of all is the same.

अतीव सूक्ष्मं परमात्मतत्त्वं
न स्थूलदृष्ट्या प्रतिपत्तुमर्हति ।
समाधिनात्यन्तसुसूक्ष्मवृत्त्या
ज्ञातव्यमार्यैरतिशुद्धबुद्धिभिः ॥३६०॥

360. It is not possible to know the truth of the extremely subtle Paramatman by the gross vision (of ordinary man). It has to be known in Samadhi which is born of very subtle knowledge, by men of purity by their extremely subtle intellect.

Notes : अतीव=extremely ; सूक्ष्मम्=subtle ; परमात्मतत्त्वम्=the Truth of supreme self ; न=not ; स्थूलदृष्ट्या=by external vision ; प्रतिपत्तुम्=to reach, know ; अर्हति=admit of ; समाधि=by concentration ; अत्यन्तसुसूक्ष्मवृत्त्या=by very subtle ; ज्ञातव्यम्=should be known ; आर्यैः=by men of refined knowledge ; अतिशुद्धबुद्धिभिः=very clear intellects.

Commentary : The use of the word *Ativa* indicates that the aspirant should possess exceptional qualifications.

Samadhi indicates here the Buddhi (intelligence) which is purified by one-pointedness.

The word *Arya* means a man of exceptionally high moral calibre and culture. It is the form of addressing a very respectable person superior to oneself.

Since the Atman is very subtle, only an instrument equally subtle can possibly perceive it. This does not mean that it is impossible to perceive it but only shows the necessity for possessing a very sharp intellect duly purified in the manner prescribed in the scriptures and as advised by the preceptor.

THE STORY OF GRIEF

(Sri Swami Sivananda)

A landlord had built a nice bungalow at a cost of Rs. 4,000. It was the fruit of his savings over a number of years. He himself planned the house and he had it built under his personal supervision. Now, suddenly he began dreaming every night that the house had crumbled down. He was terribly worried. He consulted astrologers ; they, too, confirmed that the building would not stand. There was no limit to his grief.

His shrewd wife gave him the idea : he sold the house for Rs. 4,000. With the 40 crisp hundred-rupee notes, he went to live in a rented hut. He slept happily that night and woke up next morning to hear that some mischief-mongers had set fire to his old house and it had been reduced to rubble. He himself went over to the house and watched the spectacle with not a trace of grief. He was inwardly happy that he had sold it in time. The house was no longer his. He remembered the 40 hundred-rupee notes in his box—*his* money. He ran back to his house.

The nightmares returned. Thoughts of robbers kept him awake at night. He suspected his own brothers and even his sons. His wife came to his rescue again. On her advice, he deposited the money in the Bank, and got the Bank's receipt. The next day there was a daring bank robbery and it was reported that all the money had been stolen. But our landlord was not worried : he had *his* receipt with him.

Fear once again began to haunt him. The thought that his sons might poison him and claim that money from the Bank with the receipt, began to obsess him. A holy man of the village came to him one day and pleaded for help to run the orphanage that had been established there. Taking that as the Lord's Command, the good landlord at once went in and brought the receipt and handed it over to the Sadhu as his contribution to the orphanage. A building was constructed in the orphanage in the name of the landlord. His reputation as a noble, generous man spread far and wide. People held him in high esteem. He had no fear now. He knew that so long as he was alive, the people around him will make him happy and that he can live in peace ; and he knew that when he left this world, the charity and the prayers of the orphans would stand him in good stead in the other world, too.

Attachment brings grief. What you consider "mine" turns your own enemy. From it springs all grief. When you detach yourself from the object, it ceases to worry you. Cut at the root of attachment. Treat everything as the Lord's. You will enjoy peace and happiness.

AYURVEDIC MEDICINES AND TONICS

The Sivananda Ayurvedic Pharmaceutical Works, P. O. Sivanandanagar, Rishikesh, U. P.

Shilajit	Two Tolas Rs. 3-0	Dashamoolarishta	Rs. 3-12
Chyavanaprash	Rs. 2-62, 5-25 and 10-50	Ashokarishta	Rs. 2-75
Chandra Prabha	Per Tola Rs. 2-12	Cureczema	Rs. 2-50
Brahmi-Amla Medicated Oil	Rs. 2/-, 4/-	Kshudha Vardhak Choorna	N.P. 50 & Re. 1/-
Vasant Kusumakar	Per Masha Rs. 3-75	Balajeevanamrita	Re. 1-69
Brahmi Vilas Choorna	N.P. 50 & Re. 1/-	Madhumeha Nivarak	Rs. 2/- & 4/-
Brahmacharya Sudha	Rs. 1/- & Rs. 2/-	Pure Himalayan Honey	Per lb. Rs. 3/-
B. K. M. Trichoorna	N.P. 50 & Rs. 1/-	Arjunarishta	Rs. 2-75
Brahmi Leaves	Re. 1/-	Brahmi Syrup	Rs. 3-25
Sivananda Tooth-Powder	N.P. 50 & Re. 1/-	Netra Jyoti Surma	N.P. 75 & Re. 1-50
Pada Raksha Malam	N.P. 50 & Re 1/-	Maha-Yogiraj Guggulu	R . 2-50
Chandrakanti Lepan	Re. 1-12 & Rs. 2-25	Triphala Powder	Per. lb. Rs. 3/-

THE RIDDLE OF THE UNIVERSE

(Sri P. K. Sundaram, M.A., Madras)

The soul, in the philosophy of non-dualism, is the Reality itself. This Reality is of the nature of consciousness. It is undifferentiated pure awareness and pure experience. It is secondless. It alone is, all else which seems to be is not. There are no two orders of reality as the transcendental and the empirical, infinite and finite. There is only the transcendental and the infinite.

But how does a finite being who has no reality see the empirical world spread out in all its differences before him ? If anything, it is the infinite that is not experienced. The world of objects is given in indubitable personal sensory experience and yields verifiable results. Is it a genuine philosophy which reduces this variety to a mirage ? Which stigmatises the grand construction of human knowledge and its certainty as nothing more than a consistent illusion ?

EMPIRICAL EXPERIENCE

It is true that the philosophy of non-dualism accords to the empirical experiences only that reality which the mirage in the desert can be said to possess. The illustration of the mirage explains how a solid appearance could yet mislead the observer. But the analogy cannot be pressed further. If practical workability and verifiability are the tests of truth, mirage could not be classed as truth. It fails to fulfill the fervent expectations of the traveller and cannot quench his thirst. It has a nature intrinsically its own which is not what was attributed to it. This perception contradicting the expectation is the cause of disillusionment and the despair of the victim.

But the world has a great coherence and consistency about it. It is objective and public. Our perceptions of the world agree to such a large extent that the infinitesimal differences in perspective could be overlooked. It has a very great working value. If you plan well, it pays you. The world is a place where nothing succeeds like success. In this sense, the world has a reality higher than the mirage.

The analogy of mirage throws into high relief the fact of appearance or manifestation of a thing as what it is not. It is the one that appears as many ; the undivided that appears as divided ; the changeless as full of change ; the timeless as temporal ; the infinite as extended and fragmented in space.

ERROR OF PERCEPTION

The patent illusion of the snake in the rope, too, serves to emphasise the unique fact of appearance of one thing as another. While the cause of the perception is the rope, the perception itself is that of the snake. One can explain away the illusion, when the illusion is over, tracing the error to this element in the situation or that. But the snake in illusion can be as deadly as the real one. This intriguing phenomenon of error illustrates how we may be involved in error and yet feel all the while certain that we are dealing with the real and the concrete.

Dream perceptions are stranger still. The ingredients of waking life appear in ludicrously twisted combinations. By emphasis and abstraction the characters of real life are rearranged with a fine creative artistry to live a brief life of phantasmal myth. In dreams, speeches are uttered, ideas conceived, actions done, and situations handled. Yet all this when the scemsorium is laid at rest. We see figures and hear sounds. The sensory nerves are not excited by any external stimuli but slumbering impressions are roused to life within the cranium by a spontaneous self-excitement. When the senses sleep, instead of the substances, shadows stalk the mental ranges. It is altogether a life of unsubstantial spectres within a larger life of concrete characters, a drama within a drama.

Only as one wakes up all this vanishes into nothingness. Dreams exemplify how strange nothings could demand from us an unsuspecting credence.

The philosophy of non-dualism suspects the presence of such misleading appearances in the seemingly solid facts of the world. As Dr. Radhakrishnan puts it, "If dreams are facts, facts may well be dreams." Perceptual illusions and dreams clearly demonstrate our liabilty to be deluded with no suspicion of error.

DETERMINABLE CONTINUITY

But the pilosophy of non-dualism discover differences between dreams and illusions on the one hand ar d the empirical world of veridical perceptions on the other. Dream sequences, though hardly distinguishable on occasions from normal life for their amazing causal continuity, are still essentially lawless and discontinuous. Things in dreams frequently shift their shapes and standards, for no ascertainable reason. Perceptual illusions, too, are short-lived and stand cancelled by what is supposed to be the right knowledge as opposed to illusion. Such is the nature of the abnormal and the eccentric.

But the normal life of an individual obeys certain unalterable laws and therefore displays a determinable continuity in it. Ordinarily, until death quenches his ashes, there is no cause for the life of an individual, with all its ardours and anxieties, to stand cancelled and contradicted and sublated into nothingness, as dreams are. Indeed, if transmigration and the theory of Karma or moral law is to believed, even death cannot sunder the continuity of the moral life of an individual. In this sense, then, the facts of the world are not those of dreams.

If life were a dream, it is a dream from which no shock could awaken us.

The appearance of the world with its practical worth is brought about in a way similar to the mechanism by which dreams come to be experienced, with this difference that while ordinary dreams are private and peculiar to the individual, the world of phenomena is the projection of a cosmic illusion. The illusion is not a subjective fancy but an original darkness by which thought itself is warped and conditioned. The stuff of our cognitive mechanism itself is the stuff of the cosmic illusion. The mind is so constructed that it sees essentially alike. The world of public knowledge and scientific analysis is thus readily ensured.

PRIMORDIAL NESCIENCE

It is this cosmic illusion or primordial nescience called maya or avidya that is the root of the distorted perceptions of the real. The cosmic principle of maya scatters itself into the avidya of the individual cognition. This cosmic illusion functions in two ways; it conceals the truth and presents an error. It veils the reality and shows the world.

Science reduces matter to energy. E is Mc2. The diversity of substances are only the various configurations of this universal energy. The world of variety is the one and the same energy throughout. Similarly, the non-dualistic philosophy of Sankara reduces the plurality of existents to one Reality and the plurality of individual consciousness to one single consciousness. To the question what would be the state of the substances at the end of time when perfect equilibrium of temperature, as the Second Law of Thermodynamics predicts, is reached, the scientist answers that there will be only the uniform glow of cool radiation of energy in its primordial original form. Metaphysically, Sankara would say that all things would return on the cancellation of the illusion of seperateness to one consciousness.

APPEARANCE AND REALITY

The scientist wonders how the featureless, qualitiless electrons could produce such gorgeous colour and costume of the world, how the world, which is for the most part empty,

could present such a solid appearance, how the elemental energy arranged itself into certain specific configurations ; and, above all, why. When asked about this he will maintain a discreet silence. The projection of concreteness and colour from out of the insubstantial radiation is a mystery. To the question how the qualitiless Reality could appear in particular differentiations of quality, how one could appear as many, Sankara maintains a discreet silence and treats the whole affair as mysterious and inexplicable. The poser, why should one pure consciousness appear as fragmentary individual centres is the same as the one : why should one primordial energy appear as differently emphasised in several configurations ? What is the original disturbance or agitation that necessitated the sea of energy to project eddies and break into bubbles of matter ? What would Bergson, for example, say if confronted with the question *why* the one uniform flux should be disturbed and checked by the intellect to constitute pieces of matter ?

To the question how one could know the Reality that is one continuous change, Bergson would suggest the way of intuition or an 'intellectual sympathy' which is to become one with reality and see it from within itself. To Sankara, too, Reality is given in intuition. It is to return to oneself. To the intellect the multitude is ultimate and it dries up and dies in unity. The question why the Reality should appear as manifold is raised at the level of the intellect. The answer lies in the realm of intuition. When the answer comes forth, it is seen that there is no manifold to explain. To thought the world remains a riddle.

REASON AND INTUITION

The doctrine of inexplicability is not a confession of the bankruptcy of one's reason. The inexplicability lies in the nature of things, the philosophy of non-dualism is a remarkable achievement of reason. It is reason which has visualised conceptually a higher realm of experience which reason alone cannot guarantee. It is by the arduous exercise of reason that its own inadequacies and those of the world it comprehends are discovered. Reason is the self-conscious intellectual activity, critical of its own decrees and decisions. It is a self-preening growth from doubt to certitude in ever widening ambits of comprehension. Science and metaphysics are reason *par excellence*.

With Sankara, reason transforms itself into an experience where its operations come to an end. Intuition is not discontinuous with reason. Reason is a conscious activity and Reality is consciousness only. Even the inert matter is only consciousness so conditioned. Indeed, the phenomenon of knowledge is possible because the subject-consciousness answers with an immediacy to the object-consciousness. It is the same consciousness modified differently into subject and object. A return of consciousness to its unalloyed purity where there is no distinction between the subject and object is the ideal. However powerful and dependable the instrument of reason might be, it is never able to wriggle out of divisions which are its ratio essendi. Transcendental consciousness is called Reason when it divides itself into a plurality of cross-sections each of which is consciousness limited. When divisions fall away, reason ceases to function. The riddle is no more recalcitrant.

JIVANMUKTI

Some thinkers are puzzled over the concept of jivan-mukti in the Advaita Vedanta. To them Jiva and mukti are contradictories. Intuition of reality destroys the basic nescience, mulavidya, without any hangover. When the cause of illusion is pulled away by the roots, when knowledge annihilates ignorance wholly without a possibility of a remnant or reminiscence, there is no more an ego or a body or world to be experienced. The soul then is liberated from every kind of bondage.

If Jivan-mukti is the emancipation of the soul while the body is alive, the question arises; why should the soul be attached any more to a body the cause for which viz-the deeds of the past and the present and the primal nescience, have been neutralised and negatived. Advaitins say that the released soul still continues in the body only to communicate the wisdom they had experienced to others. These are the preceptors without whom the truth could not be conveyed. If release meant the fall of the body simultaneously with the rise of knowledge truth also would have to be interred with the body of the seer. The world would be the poorer for it. In the interests of truth the regenerate soul deigns to dwell in the body, though it now transcends the biological and physical determinism and speaks with a sovereign authority that belongs only to the enlightened. The ego is dead and the soul is exempt from causal necessity or the law of Action and Reaction. There is no other to it to act and to be acted upon in return. In the state of jivan-mukti, the soul seems to act and yet does not really act.

But this explanation does not wholly remove the difficulty and the doubt, why and how the body, the result of the accumulated deeds and desires, still continues to be when intuition of Reality should leave no vestige of illusion. Body should vanish with everything that is phenomenal. If the preceptors teach, whom do they teach? Is there another to them to be taught? To come down to teach means a degenaracy into the empirical, it is a loss to the integrity of the reality to disturb itself in action. Hence it is observed that while advaitic system certainly requires acharyas for its propagation, the system itself does not provide a place for them. The difficulty could be surmounted only in some such way as follows.

ADVAITIC CONCEPT

When the soul frees itself it is the Reality returning to itself as a whole. Not that a part of Reality has secured its status from one individual centre while other parts are left behind. Reality is impartite. Again the release of one soul does not mean the release of all. To speak in terms of plurality is to stay in error. To speak of liberation, too, I suggest, is an illusion. Who is to be liberated from whom? It is illegitimate to speak of a body as a concrete real at any time. Was it real in the ultimate sense, then, for it to be real now when the soul is said to be liberated? Does the Eternal Witness possess a body at any time for it to be liberated from it at one time? Was there at any time absence of knowledge for knowledge to arrive at any one point of time? Is there a time at all? Liberation is an event in time. As such can we speak of Liberation in any legitimate sense without doing violence to the philosophy of non-dualism? Critics should consider this question before they ask why the liberated soul should appear in the body any more. Again, to speak of acharyas is equally illegitimate. It suggests that the released souls teach the unreleased souls as if souls are many which supposition is repugnant to the Advaita system. Ultimately, it is Brahman teaching itself. Thus the notion of release itself is an illusion. Reality, forever, is. Whether the body is or not, after or before release is an inadmissible question because there is no body at any time, and Reality only eternally is. If jivan-mukti means anything it is only this: Reality for ever is and there is no extraneous event which conditions its release. How does the question 'release within body or without body' arise when there is neither release, nor body?

To raise the question here, "Then how do we see the bodies which are seen to be different from one another and which are born and die, how do we see the saints to be yet alive in their body?" is to ask a question within a realm of illusion. One can as well

ask a larger question which has been asked from time immemorial, "How does the world appear ?" But it is to hark back to the inexplicable riddle of the universe.

TEACHINGS FROM LETTERS TO ASPIRANTS

(Sri Swami Sivananda)

One should have a realistic view of life. It is effeminate to depend heavily on other people's affection. It is no good to bound up one's emotional life with the attitudes of others. You should live your own life and stand on your legs. Life is harsh on weaklings.

Human relations are transitory, and man's expectations stay not within the girdle of reason. To expect too much from the material world is foolish. One has, therefore, to culture one's emotions, and cultivate a sense of proportion and proper evaluation.

Discretion ought to guide one's actions always. To get excited on the spur of emotion is common, but everyone must possess a certain measure of self-control in order to make life tolerable.

True love and affection are extremely rare. Very often one fools oneself about fluctuating emotional fixations to be true love and affection. Their genuineness is tested by their endurance to the vagaries of circumstances.

All that strive with determined efforts to tread the path of truth, irrespective of their past, surely have the blessings of the Lord.

To be a Sanyasi is a great ideal, but to fructify it one must have a mature mind. One should study one's mind over a long period, and mould it through spiritual discipline—cultivation of virtues, removal of weaknesses, controlling emotions, steadying the mind, repetition of the divine name, meditation, and so on. When the heart and the mind are throughly cleansed, only then will the colour hold on fast.

Control of mind is a life-long process. It is not achieved with a cursory effort. Repression, of course, does not pay. The process has, therefore, to be judicious, guided by commonsense, which is, paradoxically indeed, a rare sense. The whole life itself—thoughts, feelings, speech and actions—will have to be so adjusted and attuned as to effectively enable the reshaping of the inner make-up.

There should be a proper understanding of life—spirit and matter. Spiritual aspiration has got to be continuously nurtured in order to keep it alive.

Life ean never be a continuous smooth sailing. There will be phases of depression, momentary elations, and comparatively quieter moments without accents on either sides. It is up to man to adjust himself to his surroundings, ever keeping in view his real, inner spiritual nature, cultivating a correct sense of values, and guiding his actions on the basis of right principles.

Most of the troubles of man are due to his emotional maladjustment, and may be, because of childhood inhibitions, repressions.

Have a detached outlook, an objective attitude ; cultivate the spirit of being a witness of the phenomena around and the working of the mind within. Impersonality should not, however, be allowed to promote callousness and irresponsibility. Meekness should not be confused with weakness. A sense of failure or frustration ought to be negated by optimism and dedication to the implementation of one's ideals.

"Play the game in the spirit of the game" is the sportsman's motto. So also with life, in general. This life is only a game, which is to last for the individual's destined duration, and you are a player, not the game. You are separtate from the game that is being played. Your real nature is something much more

than what is revealed in the game. If you abide by the rules of life, the game goes on well; if there is a spurt in the right direction, there is success; and if there is a foul, there is also the penalty.

Elongation of expectation greatly adds to one's suffering. If you do not expect anything, you would know no disappointment.

WHY DID I ACCEPT DIVINE LIFE ?

(Sri Albreckt Lewald, Pretoria, South Africa)

From my past efforts in trying to change and transform into a better person and a purer one, I used to return back to my routine course of life in real desparation. It was hopeless to strive all by myself. I knew that I had to have a Guru, and having found him I have never had any difficulty to surrender myself to him. Having read the life of Swami Sivananda, I was deeply impressed by a feeling of unity in thought, word and deed. This unity, shown by one, who has not left the world at all, who had always the urge to help humanity, who has built up a huge organization, the Divine Life Society, with followers spread over the globe, who has successfully convened a world religions' Parliament, was really astonishing. The disciples of the Swami in South Africa were deeply serious about his mission. I had never met persons as unselfish as Bicka Chiba (of Pretoria) and V. Srinivasan (of Durban). They had always time for other people; they seemed to be only too happy when they could help and explain things to others who were seekers.

I have always had a deep love for Jesus Christ. His life was *the life* that I have always set before myself as an example, though I knew it was impossible for me to live up to it all by myself. I was not ignorant as to the Teachings of Yoga, thanks to Paul Brunton, Sri Aurobindo, and others. But, how could I, as a householder, husband and father, leave everything and go to India in my search for a Guru? How could I shun my duties and disappear into a cave? I knew when I entered the D.L. Society, that Yoga was the answer to my search, and here was a towering Yogi, self-realized, perfect and divine in all his doings like my beloved Jesus, a son of man, and of God, one who has realized Him in this materialistic world, of destruction and selfishness, who takes a personal interest in me, an average man-of-the-street. Surely, I would have been a fool not to have taken advantage of such a chance. My instinct demanded quick action. *Sivananda and his Divine Life Society was the answer to my prayers.*

If I know by instinct and observation that somebody acts sincerely, that person can ask me to do anything for him. If a God-like person could and would come down to my level and write to me letters full of love, wisdom and commonsense, I am going to live for this man. I am very susceptible to vibrations. When I had written my letter to Swami Sivananda, asking for discipleship, the personal contact was felt immediately. I had prayed to God to send me a Guru. That Guru had come and I was feeling his influence upon me. I also saw my spiritual brothers, never looking back even once and becoming sound, well-balanced, full of health, vigour, vitality and commonsense. They never said a dirty word; they always were modest and humble; they had little to do with the riches of the world; and from what they had they usually gave to others. With the limited chances of education in this country, they know much more of the essential things of life, and their morals and ethics were examplary. I felt positively

ashamed by comparing my former and persent chances of contact with them.

Being hopelessly entangled in the nets of Maya and feeling the small voice of God urging one on to transform one's life, being sick to death and tired of politics, creeds and dogmas, with their continual lies, one looks out for people who can be shining examples who set a moral and ethical standard which is kept up always.

The examples of Swami Sivananda, of all the unselfish and altruistic activities of the Ashram and its inmates, of the disciples and Gurubhais in South Africa who had never been to the Ashram and were all the same trying to live up to the examples of the disciples of Divine Life, and getting calmer and happier day by day, are a great inspiration for the beginner who likes to have proof of the correctness of the step taken. The utter sincerity, simplicity and perfect naturalness of the D. L. Society are very obvious for any superficial observer, even for one who has no spiritual aspiration.

Many Westerners have lost their spiritual bearings altogether. How quickly Swamiji helps them to find it ! The Guru guiding his disciple and always backing him up and advising him with a few clear hints, which are to the point, never allows for any feeling of loneliness. The Journals and many books of Gurudev do not contain a lot of difficlut philosophy. It is not like reading Kant and experiencing a lot of intellectual headaches. Although Swamiji shows a fantastic religious and philosophical backgronnd, the essence of his teachings is commonsense and the fine intuition of a born-psychologist, always practical and to the point, ever adjusting anew to the possible complexity of the human nature.

It is truly the testimonial for Swamiji's divine nature that he seems to possess a clear insight into people's problems, and is able to attend to them, without knowing the writers. I have read many letters of Gurudev, addressed to many persons, and the approach in each letter is always individual istic, personal and different in every case, and psychologically cognisant.

The most remarkable quality of Swamiji is his compassion which is without any limit, and parallel, unless one turns one's mind to the Chirst. Coupled with it goes that detachment which treats every person with the same respectful kindness, if one can call it so, as a consequence of his spiritual equality with all mankind. I love Swamiji's letters and think that his huge correspondence with thousands of individuals, treated in this way, is the secret of his success. How His Holiness manages to keep this correspondence going, even expanding it every day and always being will-informed, is the secret of the God-realised Saint, shrouded in mystery !

I was really overwhelmed with happiness by my personal experience of Guru-discipleship which is the most beautiful of all relationships. The Lutheran upbringing, that impersonal relationship between God-Christ and man, had driven me years ago, when I was still a boy, to the brink of atheism. No minister of my or any other Protestant Church, however seriously they may have tried, has ever been able to explain it to me convincingly. God was in Heaven with Jesus Christ at His side, so far, far away from this earth, where I was a sinner, spinning round and round like a beetle lying on my back to get on my feet and no help was ever extended to me. Surely there had to be a link, a bridge, something which would show me the Way. I had read the sermons of Ekkhardt, the famous German medieval mystic. I respected the principle of meditation, the Virgin Mary and the many Saints of the Catholic Church. I was inclined to join that venerable Church, and enter a Monastery in my fervent search of the Truth.

But something kept me from doing it, a

voice that seemed to promise a different answer, I do not want to talk about myself, but just say that without Yoga, Divine Life, and the Guru, I would be still puzzling and questioning, although I had found the power to pray due to the Lord's Grace.

Now I have given up all worrying and questioning, since having read *Guru and Disciple,* a wonderful book of the D. L. Society. I do not want to discuss any more about God. I am not interested in philosophy any more, I am not taken in by people any longer who talk about social reform and new ways of systems. I have my Guru who, according to his own words, when he accepted me as a disciple, will serve me well. Why should I then worry ?

It is all a matter of faith achieved by commonsense. My Guru does not mind coming down to my level. He is never unapproachable like many ministers of the Church. He invites you to the Ashram for a spiritual holiday. The books, the journals, the thousands of photos, the letters of devotees published, do never give you the theory alone ! No body ever bullies you ! It is like a happy family with thousands of children loving their Father, telling him about their problems, and knowing that the answer given not only is the best obtainable answer, but also is convincing that one is able to rise and shine, because Guru does it for one.

I always knew that I had to do something more besides praying to God, reading the Bible, and going to the Church. I had never succeeded in purifying myself. But O, this Yoga of Synthesis ! The bliss that a householder also had a chance ! That one must never overdo the spiritual exercises in the beginning, and the lovely slogans like : "Eat a little, drink a little !" How clever to be satisfied with a little, but expecting that this be done regularly. The excitement waiting for that monthly letter ! Getting that well-balanced amount of encouragement and advice ! The little pat on the back, all the inexpressible secrets of Swamiji's letters which must be read 100 times before their entire meaning is grasped !

One notes with wonder : The combination between physical improvement and mental evolution ; between Japa and meditation ; the attention given to breathing ; the group-work being done by the members of the D.L. S. ; the joy of singing Kirtans and having Satsanga in order to build a firm foundation with all the people pulling gradually their weight and improving by observation and example ; the joy of noticing the disappearance of roughness and unpleasant edges in oneself and in our brothers ; the gradual build-up of a new being shaped by Guru and by our own effort ; the steady increase of understanding of the important principles ; to never be called a sinner ; never experiencing hopeless frustration ;—all these are glorious experiences of a disciple of Swamiji. Life never stands still. There is always room for some help, understanding, learning, and experiencing things anew. The surprising chances and tests cropping up at oddests moments, the gradual increase of happiness and bliss, the feeling of relaxation, are all common experiences in the path of divine life.

What is so wonderful about divine life is that it is never dull but is always full of surprises, which are often thrilling. One never wants to give it up, because if one has the call for it by the Grace of the Lord, how can one give it up ? There is nothing in Maya that can be compared to it. All the pleasures once enjoyed pale before the warmth and brightness of divine life.

I pray that I may keep on treading the Way, not for my own sake alone, but because it is God's wish that mankind should evolve and that in doing so the unity of existence is realized.

To Be Out Shortly ! **Reserve Your Copy Now !**

BHAGAVAD GITA

Sri Swami Sivanandaji Maharaj's monumental work on the Bhagavad Gita, which has been so long coveted by numerous spiritual seekers, is expected to be on sale once again from this month !

One of the finest, most comprehensive and ideally synthetic commentaries available on this great scripture, here, within its nine hundred pages, are found the portrayal of the intuitive self-realization of a world-renowned saint, the practical analysis of the multiple problems of life, and the most salutary means to their solution.

The **Bhagavad Gita** presents to the reader the cream of India's glorious spiritual philosophy, reflecting the phase when it had reached its zenith of perfection, the pinnacle of idealism, and yet it is emphatic of the down-to-earth realism as to give the most complete scope of the fruition of the highest ideal in everyone's practical life.

Such a work is focussed through the prismatic mind of Maharshi Sivananda, which at once reflects his well-balanced, harmonious personality, and is synthetically suited to appeal every other mind in a most convincing manner.

Containing the original text, alphabctical Sloka index transliteration, word-to-word meaning, and verse-by-verse translation, these voluminous commentaries on the Gita are printed in a single volume (for the fifth time) at the General Printing Works Private Ltd., Calcutta, under the careful supervision of Sri H. Nilakantan and Sri Kashiram Gupta, who have been generously supported by the devotees of Sri Swamiji in making it available to the public.

Copies of the Bhagavad Gita can be had from the Manager, Sivananda Publication League, P. O. Sivanandanagar Rishikesh, U. P., or Sri H. Nilakantan, President, Divine Life Society, South Calcutta Branch, 28-A, Sardar Sankar Road, Calcutta-29, at Rs. 10/- per copy, exclusive of the postage.

A RETREAT IN THE HIMALAYAS.

Away from the din of modern cities and yet not far removed from such amenities as are necessary for comfortable living, the Sivananda Nagar (near Rishikesh, Northern Railway) offers ample facilities for rest-giving holidays as well as for settling down after retirement. Here in the sylvan solitude, in spiritually soothing atmosphere, on the bank of the holy Ganga, many devotees spend their holidays in undisturbed spiritual contemplation and benefit from the saintly company of Sri Swami Sivanandaji Maharaj. For this purpose they have constructed small residential quarters of their own. Anyone is welcome to do so, if one could afford. The land is provided free of cost. The construction charges for a single room come to about Rs. 2,000. For details, please write to :

The Secretary, The Divine Life Society, Sivananda Nagar, Rishikesh, U.P.

AYURVEDIC TONICS AND MEDICINES

	Price
Pure Shilajit (tonic, blood-purifying agent)	Re 1.0 and Rs. 5.0
Chyavanprash (tonic, nutrient)	2.65, 5.25 and 10.50
Chandra Prabha (for debility, urinary and other complatints)	... 1.50 and 3.0
Brahmi-Amla Medicated Oil (cooling hair-oil)	... 2.0 and 4.0
Vasanta Kusumakar (general nervine tonic)	Per Masha 3.75
Brahmi Vilas Choorna (for cough and common cold) ...	NP 0.50 and 1.0
Brahmacharya Sudha (for spermatorrhoea and other complaints)	0.75, 1.50 and 4.0
B.M.K. Trichoorna (for cough and common cold) ...	... 0 50 and 1.0
Brahmi Leaves (brain tonic, cooling agent)	... 1.0
Sivananda Tooth-Powder (cleansing, medicinal agent) ...	0.25, 0-50 and 1.0
Pada Raksha Malam (fissure-foot ointment)	... 0.50 and 1.0
Chandra Kanti Lepan (ointment for boils)	.... 0.75 and 1.50
Dashamoolarishta (for digestive and liver complaints) ...	... 3.12
Ashokarishta (for gynecic complaints)	... 2.12
Cureczema (for eczema and general skin diseases) ...	... 1.0 and 2.0
Kshudha Vardhak Choorna (appetizer and digestive agent)	... 0.50 and 1.0
Madhumeha Nivark (for diabetes)	... 2.0 and 4.0
Pure Himalayan Honey (nutritious, sweetening agent) ...	... 3.0
Arjunarishta (for ailments of hur heart, lungs, etc.) ...	... 2.75
Brahmi Sharbat (refreshing, cooling drink)	... 3.25
Netra Jyoti Surma (for external eye-diseases)	... 0.75 and 1.50
Maha Yogaraj Gugulu (for neuralgic ailments and nervous debility) ...	2.50 and 5.0
Triphala Powder (for purification of blood, good for the digestive system)	3.0

Place your order with 25% of the cost in advance.
For full particulars and medical advice, please write to :

The Manager, Sivananda Ayurvedic Pharmaceutical Works,
P. O. Sivanandanagar. Rishikesh, U. P.

SIVANANDA PUBLICATIONS

	Rs.		Rs.
World Parliament of Religions		Sivananda, My God	5.0
Commemoration Volume	18.0	—All About	2.0
Bhagavad Gita With Commentary by		—The Messenger of Divine Light ...	5.0
Swami Sivananda	10.0	—Sadguru	1.0
Bhagavad Gita With Text and		—Day-to-Day (Latest Part) ...	1.0
Translation	1.0	Sampurna Yoga (Hindi) ...	2.0
Sivananda Upanished in Facsimile Letters	10.0	Pushpanjali (Hindi)	2.0
Brahmasutras Part Two ...	5.0	Himalay Ke Anchal Se	
Ananda Lahari With Commentary		(Voice of the Himalayas)	4.0
by Swami Sivanand	2.0	Sivananda Yoga-Vedanta Sutra (Hindi)	1.0
Spiritual Experiences ...	4.0	Ananda Gita (Telugu)	1.50
Moral and Spiritual Regeneration	2.0	Divya Jivanamu (Telugu) ...	3.0
Bhumandaleshwar Sivananda	5.0	Sivananda Yoga Samanvayam (Malayalam)	1.0

The Sivananda Publication League, P. O. Sivanandanagar, Rishikesh, U. P.

Edited & published by Sri Siva Prem for the Divine Life Society, Sivanandanagar, Rishikesh, U.P,. and printed at the General Printing Works Private Ltd., 83, Old China Bazar Street, Calcutta-1.